

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 17.

CARLISLE, MAY 16, 1823.

Vol. I.

U. FOREIGN MISSIONARY SOCIETY.

The editor of the Am. Missionary Register has published in the number for May, the journal of the *Union Mission* for October, November and December; and the journal of the *Seneca Mission*, from the 28th of Jan. to the 10th of March. We shall lay before our readers such parts of them as appear to be interesting.

UNION MISSION.

Visit from the Great Osages.

Thursday, Oct. 17.—Last evening arrived a company of White Hair's Indians. This is the first visit from that part of the nation. It appears that they are in an unsettled state, and have not selected a place for their new town. These people lodged in our yard, and behaved with great propriety. An Indian woman died from our Indian house last night. They buried her this morning. They laid in her grave her knife, ladle, and other articles, according to their custom. We sung at the grave,

"And must this body die,
"This mortal frame decay?"

Some of our scholars, who are learning to sing, joined in the hymn. Gloomy is the death of a Gospel despoiler, but, if possible, more gloomy the death of a heathen, who has never heard that "Christ is risen from the dead, and become the first fruits of them that slept." At 2 P. M. Brother Vaill set out for the Garrison, on business; took with him the Journal for September, Report to the Secretary of War, &c.; expects to lodge at Mr. Barber's trading establishment to-night. Mr. Ward and Philip are rapidly recovering. Elizabeth not essentially better. Another hired man afflicted with the intermittent.

Indian Mourning.

Saturday, Oct. 19.—Awaked early

this morning by the piercing shrieks and cries of an Osage mother, whose infant died in the course of the night. She at first laid it on the top of the ground, and placed stones over it. We proposed to bury it, to which she assented. She is almost inconsolable. Brother Chapman, who returned from the camp to-day, relates another instance which he witnessed. The bereaved mother ran furiously about, like a mad person, shrieked, smote her breast, and refused to be comforted. Remember, Christians, they have never heard the command from heaven, "Be still, and know that I am God." The Indians, who tarried here the other night, returned from the trading-house, hungry, and drenched with rain.

[The journal mentions the arrival, on the 1st of Nov., of several missionary brethren from the station of Dwight, for the purpose of conferring on the great subject in which they were engaged. During the time of the sitting of this conference, a letter from the Board was read, which "announced the embarrassed and distressed state of the treasury." On this subject the missionaries ask, "If the Lord has begun this work, will he leave it? Will he suffer a large and flourishing christian community to let the work stop for want of means?" The Lord's Supper was administered on the 3d of Nov.; at which time the brethren experienced a comfortable communion. On the 11th they departed.]

Saturday, Nov. 30.—Brother Pixley returned on foot from Mr. Choteau's. The Indians have thronged around us for several weeks past, yet have left none of their children. Notwithstanding their tardiness to come forward, our hearts were never more blessed with a spirit of faith and patience. Mr. Choteau's establishment on this river will probably give permanency to their residence in this part of the country; and, on the whole, things appear to be more favorable for a permanent, and we

hope for a successful, Missionary Station in this place. Brother Chapman has lately received a letter from David Brown, a Cherokee, at Cornwall School, which breathes forth the most ardent desires for the conversion of the Osages. By the Arkansas Gazette it appears that the girl who was carried off by a white man is recovered, and is now in the care of Eli I. Lewis, Esq. at the Post.

SENECA MISSION.

[On the 28th of Jan., 1823, three boxes of clothing arrived at this station from Montgomery, Orange co. N. Y., and from the congregations at Raritan and Millstone, N. J. They were acceptable and seasonable presents.

We discover many traits of civilization flowing from the labors of the missionaries among the Indians. "The Concert for Prayer was this day thinly attended, in consequence of a funeral this afternoon," says the journal of the 2d of Feb.: from which we may infer, that the customary rites performed in civilized countries, are beginning to gain an ascendancy among these savages. The following item is also conclusive proof of this fact:]

Feb. 7.—A Chief called on us to-day, to solicit marriage for two of his relatives, one a brother, the other a sister. At the hour appointed for the marriage, a large concourse of people again assembled to witness the novel ceremony. We waited till a late hour for the brother to make his appearance, but waited in vain. At length a messenger arrived from the brother of the Chief, stating that he greatly regretted the necessity under which he lay of postponing his marriage on account of the conduct of his wife's brother, an influential Pagan, who is enraged with her for her intention. They both, however, wished the minister to know, that they shall embrace the first opportunity to gratify their wishes, notwithstanding his opposition.

[On the 14th, the Rev. Mr. Crane, and an aged chief (Sacharissa,) arrived at this sta-

tion, for the purpose of holding a council with the Seneca chiefs. The subject of their deliberations was, "Whether they would consent that the Tuscarora children should be embodied at this station, and should receive the same advantages with their own." No decision, however, on the subject was effected. The matter was considered too important to be decided prematurely. It was postponed to the general council in June.]

Family Visitation.

March 1.—During the month past, the resident minister at this Station has been able, amidst the pressing concerns of the establishment, to visit some of the more serious natives at their own houses, with a view of forming a church at no distant period, consisting of the Mission family and a very few of the natives, whom he has had an opportunity of catechising for some time. The immediate object of these visits was to ascertain their views in regard to such an event. These visits have afforded a good opportunity of instructing them in some of the leading principles of family government, in which they are commonly very deficient.

The following is the concluding paragraph in this journal.

Present State of the School.

March 10.—Another interesting little girl was brought to us to-day by one of the Chiefs, who said that she was very desirous to come and live in our family. Her age is ten years. We have given her the name of Catalina Vroom, after a particular friend. Our school is, we think, becoming more and more interesting. The whole number is seventeen. The facility with which the girls advance in the knowledge of household business, and the boys in all the branches of study which occupy their attention, must be truly a ground of encouragement to the patrons of Indian Missions. There is one class of six or seven who already read flu-

ently in the New Testament; some spell well in words of four or five syllables; and we have few beginners. They also make progress in the English language as fast as could reasonably be expected, considering their easy access to their own homes. O! that the Lord would take a saving dealing with their souls: "purify their hearts through sanctification of the Spirit and belief of the truth;" and fit them for his own glorious rest.

AMERICAN COLONY IN AFRICA.

LIBERIA.

Baltimore, April 14.

The handsome fast sailing brig Oswego, left this port yesterday for Liberia, the American Colony in Africa. On Saturday afternoon, Dr. Ayres, attended by the Rev. Mr. Gurley, General Agent of the American Colonization Society, the Secretary of the Maryland Auxiliary Society, Peter Galt, Esq. and several others, went on board the brig taking the oath of allegiance to their adopted country. After a religious service of praise, prayer, and exhortation, by the Rev. Mr. Allen, a colored preacher from Philadelphia, and the Rev. Mr. Gurley, Dr. Ayres addressed the emigrants, and exhibited to their view the difficulties and dangers they would probably have to encounter, and the deprivations they might suffer; assured them that they were at liberty to withdraw if they pleased, and if they had any inclination to remain in this country, he entreated they would then retire. He made many judicious observations on the necessity of harmony and good conduct in every respect, and obedience to the authority set over them. He spoke of the great exertions made in their behalf, and the expectations of their friends here of the success and prosperity of the Colony, resulting from their good conduct. The oath

of allegiance was then administered by Peter Galt, Esq. to about 25 men. It was an interesting and impressive scene.

The passengers in the brig amounted to 63 men, women and children, (all in good health,) as respectable as any colored people in this country. Many of them are well educated, and all of them very intelligent. Among them is a late slave of Daniel Murray, Esq. whose master not only gave him liberty, but furnished him with supplies to aid him in the new settlement. There are good grounds to be confident that Mr. Murray's example will be followed by many as soon as the colony becomes more settled and in a more prosperous condition. Yesterday morning, the brig, lying out in the stream, was visited by an immense number of persons, and a large crowd was on the wharves to see her departure. She takes out an uncommonly intelligent colored man of considerable talents and good judgment. He has travelled eighteen years thro' various parts of Asia, has been in most parts of the countries of Europe and South America, and now visits Africa, to explore the River Mesurado, and ascertain its proximity to the Niger. His name is Abel Herd; he is a native of Frederick county.

We understand there is a trading company formed with the approbation of the American Colonization Society, to open a trade with Liberia and the neighboring coasts, by whom one or more vessels will be kept constantly employed. The first vessel it is expected will sail from this port in the next month, and will probably take passengers.—*Baltimore American.*

The Baltimore Morning Chronicle gives a statement, from which it appears, that the American Colonists on the West Coast of Africa enjoy good health, but are exposed to a great affliction.

The acting agent writes, under date of Nov. 30: "Nearly all the tribes around us are combined in war against us. Their principal object is plunder. They attacked us on the morning of the 11th November, at break of day, 800 in number, killed and mortally wounded one man, one boy, and one woman; wounded four others, and took captive seven children.—All our force have for a month stood upon their arms through the night." The arrangements of the colonists would have prevented this partial surprize, but, at the point where the foe made the attack, part of the guard were *dosing*! The enemy appeared in one compact body, and drove the whole company, after wounding one half, into the town. They were, however, in twenty minutes afterwards, compelled to retreat in a solid mass, the centre of which was raked by a long 18, loaded with grape. They carried away nearly all their dead and wounded.

On the morning of the 2d of December, the Colony was again attacked by the native warriors, swelled in number to 1,500. The attack was made in two opposite points at the same time; but so determined was the defence, and so great was the terror spread among the natives by the *great guns*, that the yell for a retreat was soon sounded, and the whole 1,500 ran away in great consternation.

It is remarkable, that the acting agent, who was exposed to the hottest of the fire, and received six bullet holes through his surtout, should escape without a wound. And it is equally remarkable, that 28 men and boys, (for this was the whole military force of the Colonists) should, in two successive engagements, repulse 800, and 1,500 armed men, with the loss of only two men, one boy and one woman. The history of the early settlements of America inform us,

however, that a few men acquainted with the European mode of warfare can put to route a whole host of savages.

This war cut off all intercourse with the natives who had before supplied the colony with poultry, vegetables, eggs, honey, and other articles, and, as they had no means of communication with Sierra Leone, the Colonists were in great want of all kinds of fresh provision, and, at the date of the Agent's last letters, had been six weeks on an allowance of bread and meat.

The second morning after the battle, the commandant of the British armed schooner Prince Regent, then providentially in the offing, sent about 20 mariners to the assistance of the Colonists, with a supply of ammunition and provisions. Captain Laing, the late celebrated African traveller, than whom no man on the continent is better acquainted with the native character, the next day entered into a negotiation with the head men for peace.—They unanimously consented to a truce, and to submit all differences to Governor M'Carty, under whose mediation a treaty of peace is to be entered into. The British Marines are left to keep up the truce—and, by this happy arrangement, the trade with the natives for poultry, &c. has been renewed.

Soon after the truce was effected, the commander of a Columbian armed vessel offered to present the establishment with a new elegant prize schooner of 50 tons. This will add materially to the security of the settlement, and furnish the means of intercourse with Sierra Leone, or any other place on the coast.

Celebration of American Independence at the Sandwich Islands.

A letter from the Sandwich Islands of Sept. 30th, gives some interesting

particulars concerning the celebration of our National Anniversary, the Fourth of July last. At Wohoo, the day was ushered in by the firing of a salute of 21 guns, from all the shipping in the harbour, which consisted of about 10 sail, and also from all the vessels belonging to the King of the Island, from the two forts, and from the battery in front of the American Consul's house.—A procession of all the foreigners of distinction in the place, was formed at an early hour in the day, and with a fine band of music, proceeded to the Church of the Mission Board, where after a solemn and impressive prayer, by Rev. Mr. Bingham, an appropriate ode, written by Mr. Wm. G. Conant, was sung, and an oration pronounced by Mr. Jones, our Consul, in which he done honor to himself and his country—after the performances were over the procession was again formed, and moved to the Consul's house, where the company, among which were the Mission Family, the King and Queen and Chiefs, sat down to a sumptuous entertainment, under a splendid canopy, composed of the flags of various powers or nations of the earth. The day was pleasant, and was spent in the utmost harmony and tranquility even in this remote corner of the earth. [New-Bedford Gaz.]

WHY ARE THERE MORE FEMALE THAN MALE PROFESSORS OF RELIGION?

Extract of a letter, dated Salem, Dec. 16, 1822.

“———. The fact that there are twice as many female as male professors in every denomination of Christians is unquestionable. The proportion may be even greater. But cannot some *other reasons* be assigned for this majority besides the acknowledged greater sympathy and susceptibility of the tender emotions in females?

“It is certainly through the influence of the Spirit of the Almighty

that either males or females are converted to God. But it is equally certain from scripture and the experience of the church, that God bestows blessings on men in proportion to the constant and faithful use of the best *means*. If not; why are there not as many good men in India as in England? Why are not the females of Hindoostan as virtuous, charitable and pious as the same part of community in our own land? Why are not children of savages as frequently as intelligent, humane and pious as the children of christian parents? It is to the *education* or bringing up of children from infancy to manhood, that all the differences in human character are to be ascribed. If we look into families, sabbath schools, and parishes, we shall find, I doubt not, sufficient reasons to account for the female majority of christians.

“Parents, especially mothers, bestow more attention to the religious education of daughters than of sons. Perhaps they do not design it. But is it not so? Boys are suffered to play in the streets where they learn every vice; while girls are kept in the house, where they rarely see or hear any thing immodest or wicked; where much of their time is spent in reading, if not religious books, such as tend to refine the feelings and improve the mind. Boys are tolerated in using harsh, violent, indelicate, and even profane language, when any thing like such a practice in girls is thought most shocking and wicked. Why this difference? God allows of no such distinctions. Boys are suffered to be in company where their minds are prejudiced against pious people, religious meetings, sabbath schools, and every thing that is a restraint to the depraved heart. Thus while girls are taught useful moral lessons and maxims, boys are worse than neglected. Female members of families are twice as often to be seen

at lectures, conferences and funerals, as the male members. Now any man, who knows that human character is made up of a thousand little things, need not be told what would be the consequence of such a difference in the bringing up of children.

"Ministers of religion bestow more attention to the religious instruction of the female part of their parishes. They are far from designing it, and often mourn that they have no more opportunities with the males. Let us follow a minister in a pastoral visit. He calls on a family. The mother and daughters are in the house ready to hear him converse. The boys and young men are scattered over the farm or in the work shop. What access can he have to them? To follow them into the fields is rarely practicable, as the minister supposes. After spending some time in conversation, he proposes or is asked to pray. Now the *men folks* must be sent for. Full of vexation perhaps, that they are called from their labor and wholly unprepared for devotion, they come in and listen to a prayer; and too often go out with a sneer. This completes his visit. If he has benefited any members of the family, he probably has not the younger male part. The minister has probably ten opportunities of instructing and conversing with the female part of his parish, where he has one with the younger male part. Domestic missionaries spend most of their visiting time with females, and elderly men. The same is true with regard to the efforts of common christians. Except on the sabbath females compose three fourth of the audience at religious meetings. Females hear far more religious and far less irreligious conversation than males. Add to all these facts the false taste of the public which will tolerate almost every defect of moral character in a young man, while it condemns a young wo-

man for the least stain, and you will no longer wonder that so many more females than males are found in the christian church.

"Cannot some means be devised to bring the male part of community more constantly under the influence of the gospel? Will not every christian make an effort? It is however, to parents and guardians, to ministers and domestic missionaries, that this subject is immediately important. It is doubtless through their neglect that so few males comparatively are members of the churches. Parents should consider this subject and use effectual means to instruct and restrain their sons. The temporal and eternal well-being of children, under God, is put into the hands of parents. What a trust! Teachers of sabbath schools will see that something must be done that young masters as well as misses are invited and persuaded to attend. More than three fourths of the verses recited in sabbath schools are committed by females. There are every one may know, many difficulties in the way, but they are not insurmountable. Christian perseverance will conquer every thing.

"Ministers and missionaries must go into the streets and fields and shops, instead of creeping into houses and lounging in the easy chair. Immortal souls are precious; will not Christians subject themselves to a little inconvenience to be instrumental in their salvation? *Where and how*, let them enquire, did Jesus Christ spend his time? Was it not in the streets, by the way side, in the fields, on mountains, and by the sea side? Let ministers '*go and do likewise.*'"

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TRACT SOCIETY.

On Thursday evening, April 10th, the New-York Religious Tract Society, and Female Branch, held their an-

niversary meeting at the City Hotel.

After reading the Managers' Report the Rev. Mr. James moved its acceptance, and that it be printed under the direction of the Board of Managers; this motion was seconded by the Rev. Mr. Whelpley.

The President of the Society, *Divie Bethune*, Esq. observed, that the audience had heard from the Rev. gentlemen, who had moved and seconded the resolution just passed, the good which had, and would result from the circulation of religious tracts. It afforded him pleasure to introduce to them on this interesting occasion, an Aboriginal Chief. Perhaps, said the President, there are but few present, who have not read the "*Little Ossage Captive*," and have some knowledge of Catharine Brown: her brother, continued the speaker, is now before you, and will tell you what has been effected in the Indian nation by the aid of Missionary and Tract Societies.

Mr. *David Brown*, an interesting young man, then addressed the meeting. He stated in substance, that it afforded him great pleasure to be present on such an occasion. He could bear testimony to the good which had resulted from the circulation of religious tracts, and missionary labors. He was a native of the forest, and belonged to the Cherokee tribe of Indians, a nation which had suffered greatly from the bad example of the white people who first came among them; they came under the garb of friendship, but vice & immorality was their character. He was happy, however, to say that since the Heralds of the Cross had visited the Choctaw and Cherokee nations, an astonishing change had taken place; upwards of three hundred of this nation had been hopefully converted to Christianity, and several schools for the education of the children had been established. He concluded by wishing every suc-

cess to the Tract and Missionary cause.

After an address from the Rev. Mr. Cox, the meeting was closed by the Rev. Mr. Truar.—*N. Y. Spectator*.

AN ADDRESS TO A SABBATH SCHOOL.

The institution of a Sabbath School is one of the richest blessings which children and youth of the present day enjoy. By means of them a wide door is opened for the communication of religious instruction, and the rising generation, of every rank and condition in life, have opportunity to become acquainted with the way of salvation; and many, who had else lived in ignorance of a Saviour, and died without hope, we have reason to believe have been brought into the kingdom of Christ, and are prepared for the enjoyment of heaven.

The institution of the Sabbath School in this place, dear children, is an additional evidence, to all others, which you have of the interest which the Saviour takes in your welfare and happiness. This school is formed for the purpose of training you up in the knowledge of the Scriptures, "which are able to make you wise unto salvation, through faith which is in Christ Jesus." It is in consequence of what Christ has done, that you enjoy this blessing. It was for you, dear children, that he came down from Heaven, became a man of sorrows and acquainted with grief; for you he endured the reproach and malice of his enemies; for you he was betrayed, mocked, scourged, spit upon; for you he was nailed to the cross and groaned and died; for you he has arisen from the dead, ascended on high, and lives and intercedes that you may be saved.

It is because Christ has died for you that you have been born in a land where his gospel is known; that you are not among those heathen peo-

ple who cast their children into the rivers, as sacrifices to their superstition and ignorance; that you are not wandering about without instruction, without parents, without a home, without clothing, without food, wretched and miserable, with no kind and affectionate friend to relieve your wants, or comfort you in your distresses.

But this is the condition of multitudes of children as good as you; children whose souls must exist forever; children whose happiness is as important in itself as yours. To them, no such privileges as you enjoy have been afforded. They have no Bibles, no one to teach them to read, no one to tell them of a Saviour; no one to lead them in the path to heaven. They know not that they are sinners, exposed to the anger of their Maker; they know not that they must have new hearts; they know not of a Heaven and a Hell, to one of which places they must go when they die. Thus ignorant and wretched they live, and in this miserable condition they leave the world.

I repeat it again, it is because Christ is very merciful to you that you are thus distinguished. But have you never done any thing to displease this kind and merciful Saviour who has done so much for you? who has so unceasingly crowned your lives with loving kindness and tender mercy! Yes, dear children, distressing as it is, you have all sinned against him; you have all broken his commandments; you have done many things you ought not to have done. You have disobeyed your parents whom he has commanded you to love and obey; you have played upon the Sabbath, which he has commanded you to keep holy; you have been angry with each other, which he has forbidden; you have neglected to love God and pray to Him which he has enjoined upon you to do, and you

have thought and cared but little for your souls, for which he came into the world to provide salvation.

What would you think of the child who should continually disobey his parents, and treat them with the greatest neglect, notwithstanding they were constantly treating him with the greatest tenderness, and kindness, bestowing upon him every thing necessary for his comfort, and doing all in their power to make him happy. Would you not call such a child very wicked? But how much more wicked and unreasonable to disobey Him who has not only created you, and on whom you are dependent every moment for life, but who has always been bestowing mercies upon you.

But since you have done this, what ought you now to do? You must be sorry for it. It must grieve you to think that you have disobeyed your Saviour and treated him with so much neglect, and henceforward you must love Him and pray to Him. This is what He requires of every one of you.

Think not that you are too young to do this. Many have become Christians when children. You may read in the Bible of Samuel, Josiah, David, Jeremiah, and Timothy, who feared the Lord in their childhood. And such instances in latter times are by no means uncommon. The Saviour is pleased with early piety. He says, "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

You can never be happy unless you love Christ. The pleasures of the world flatter only to deceive, and allure only to destroy. They promise what they can never perform. Should you come into the possession of all this world affords, you would find yourself still unhappy. Without an interest in the Saviour, you will ever be like the troubled sea when it can-

not rest. Born to die, you will share in the calamities incident to human frailty; and unless you have the Saviour for your friend, there is nothing from which you can derive any support. The sick bed, the dying hour, the shroud, the coffin and the grave, will appear terrible to you; and if ever you permit yourselves to look into the eternal world you will start back from those awful scenes with horror. But if the Saviour be your friend, you will be able to contemplate these subjects with composure.

You will also be liable to fall into many temptations and dangers, from which nothing but religion can defend you. You will be exposed to vicious company; will be in danger of becoming profane; will be tempted to think and speak lightly of God and religion; to cast off all concern for your souls, harden your hearts to the fear of God, and thus bring upon yourselves swift destruction. But if now when you are young you give up yourselves to Christ, he will keep you from being overcome by any of these things.

Remember, dear children, that you cannot, without great danger, remain insensible amid all the instructions you receive. "He that knows his Master's will and does it not, shall be beaten with many stripes." God has not only invited you to love and serve him, but he has commanded you to do this. "My son, give me thine heart," are the words of your Creator, and must be obeyed, unless you would expose yourselves to his righteous indignation.

Remember that there is a Heaven where the good people go when they die; a place where there is no sin, no sickness, no weeping; there all tears are wiped from all eyes, and sorrow and sighing forever flee away." This happy place, you may be prepared to enter, if you give heed to the instructions you have received during the

summer. Remember, too, there is a world of wretchedness for all wicked people; a world where no light ever shines to cheer those dreary abodes; a world where there is no Saviour to smile; where no peace ever comes, and no voice of mercy and compassion ever sounds. Distressing as the truth is, the Bible assures you that unless you become good children, you must take up your abode in this miserable world.

If there be any in this school, whose minds are in any measure affected with the sense of the importance of the truths to which they have attended, with such it is an interesting season. Cherish those impressions. Do nothing that shall tend in any manner to dispel them from your minds. Endeavor to gain a deep sense of your sinfulness; of the need you stand in of a change of heart, and of the necessity of the operations of the Divine Spirit to bring you to repentance. Dread the thought of being stupid again. If you resist the Holy Spirit, you have reason to fear that you will be left to final hardness, and thus perish with an aggravated condemnation.

Formed as you are, dear children, for immortality, the powers of your souls will continue to expand in interminable ages. Contemplate yourselves as preparing for such an existence, and then say, is not religious instruction important, and a serious attention to the concerns of your souls of the last consequence. You hasten to eternity. Soon sickness and pain will seize you. The solemn hour will come, when the lamp of life shall glimmer and fade and die; when weeping friends shall stand around your bed, to catch the last look from those eyes which must soon close to open no more, and to hear that voice which must soon be silent in death. Soon will they follow you to the tomb and deposite you under the cold clods

of the graveyard. With such prospects before you, be persuaded to seek an interest in Christ, that in heaven you may stand in his presence with exceeding joy.

PREACHING TO THE IRISH PEASANTRY.

A preacher employed by the Baptist Irish Society, in giving an account of the death of a poor Irishman whom he visited, observes:—

“One, whom I saw the day before his death, in reply to the question, How are you? said, ‘very weak, very low as to my body, but I am joyful in my soul.’—Being asked, what occasioned that joy, he replied. ‘A hope of interest in Jesus Christ; I have no other hope—I am a sinner, but the blood of Christ gives me peace.’ Some other answers were given to questions on similar subjects, which were not so satisfactory; but it is thought that it was more from an inability to express himself clearly on the subject.

This happy soul ascended to bliss, out of a poor, weak, dark, body, from a confined, cold, and dirty cabin; off a little straw, covered with a ragged sheet, and the only covering that the poor invalid possessed was a small blanket and a piece of stuff; but in this situation he repeatedly said he was happy.

Oh what pitiable, what wretched characters are those, who would endeavor to rob the world of the religion of Jesus Christ! or would withhold the scriptures from their fellow creatures, by which a knowledge of salvation is to be attained! Who would not rather spend his life in the most strenuous exertions to make known the one, and to disseminate the other.”

B. Irish Chronicle.

AMERICAN BIBLE SOCIETY.

The following general description of the American Bible Society's

House, recently erected in New York city, may not be uninteresting to our readers. The article is taken from a New-York paper.

The front of the building is 50 feet upon Nassau-street, and extends back 30 feet, when it is contracted to the breadth of 30 feet, and runs that width to Theatre-alley, 70 feet—making the whole depth from front to rear 100 feet. In the basement are rooms for the accommodation of the keeper and his family—a large cellar, and rooms for fuel for the various occupations of the building. On the first floor of the front part of the house is one large room for the use of the Agent, and two smaller ones for the Secretaries and Committees; the rest of this floor is devoted to the general purposes of a depository for the books issued by the Society, and will hold nearly 60,000 Bibles and Testaments. On the second story, in front, is the room appointed to the use of the Managers. This occupies the entire front of the house, and is 50 by 30 feet, including the walls, and 16 feet in height, and is most splendidly finished. The rear is divided into two rooms for the use of the binders, as is the corresponding room in the third story—the front of both being taken up by the Managers' room. The third story of the front, and the fourth story of the rear, are occupied by the printer. There are twelve presses in the office, six of which are devoted to the Society's service, and as many more are to be employed as they may require. The foundation of this building has been laid, and the edifice completed, since last spring; and though the cost of the house and the ground has exceeded twenty thousand dollars, no part of the amount is to be taken from the ordinary funds of the Society. A considerable portion of the money has been raised by subscription, and principally from individuals in this city.

The residue has been raised by a loan; and we hope we are not too sanguine when we express our expectation, that it will be repaid by further contributions from the liberal and benevolent, who regard the objects of the Society as worthy the patronage and support of a Christian community.

Fifth Report of the Philadelphia Sunday and Adult School Union.

The following information, collected from the above mentioned report, will most likely be new and interesting to many of our readers, notwithstanding it is the report of last year.

"There have been added to the Sunday and Adult School Union, within the past year, 89 schools, 473 teachers, and 7079 learners.

"Making the whole number now in connection, 402 schools, 4,197 teachers, and 31,297 learners.

"Of the above schools, there are in Pennsylvania 226, New Jersey 77, Virginia and District of Columbia 23, Maryland 18, Delaware 16, New York 15, S. Carolina 12, Kentucky 6, Massachusetts 4, Ohio 2, Indiana 1, Missouri 1, and N. Carolina 1.

"In Philadelphia connected with the Union, 72 schools, 754 teachers, and 7090 learners. Unconnected, 18 schools, 190 teachers and 1368 learners. Total, 90 schools, 944 8458 learners.

The Board can present but a partial statement of Sunday Schools in the United States not connected with the Union.

In Boston there are about 16 schools and 1500 learners.

In New York there are three Unions, having about 90 schools, 1100, teachers and 8000 learners.

In Baltimore, 40 schools, 430 teachers and 2825 learners.

We hail with delight the fact that the Gospel, the true and only means of civilization, is extending its influence among our aborigines. From

the report of the Secretary of War, it appears, that these children of the forest enjoy the benefit of eleven principal and three subordinate schools; and that three other schools are in preparation. In these there are 508 scholars. "Three of the schools are located in New York; four in the Cherokee nation; one in the Choctaw nation; two in the Chickasaw nation; one in Indiana; two on the Arkansas and one in Missouri."

On turning our attention to that land which had the honor of originating Sunday schools, we find, from an examination of the Report presented to the London Union, in May 1821, that there were then announced as existing in Great Britain 5015 schools, 36,227 teachers, and 517,583 scholars. 388 schools were reported as having been formed during the preceding year.

France, which, within a period familiar to the memory of almost all of us, voted death an eternal sleep, has now her Sunday schools.

In Holland, Sunday schools are beginning to increase.

In the Island of Ceylon, are nearly 100 schools, and 5,000 learners.

In New South Wales, the benign influence of Sabbath instruction is felt. And Africa, abused and injured Africa, whose blood and whose tears have so long cried to Heaven against Christendom, is rejoicing as she beholds some of her children entering upon the privileges of Sunday schools.

India also sees thousands congregated on the holy day, and storing their tender minds with the precepts of the Sacred page.

The British possessions on our northern frontier, and the West India Islands, have many Sunday schools. A gentleman in Antigua, where the Church Missionary Society has 1,424 Sunday scholars, writes thus: "When I view the present state of morals, chiefly among the black and colored

inhabitants, and compare it with past days, the contrast is so striking, that I am constrained to say, 'What hath God wrought?' *He has made the Sunday Schools the principal means of this happy change.* Numbers of young females, who, humanly speaking, must have been carried away by the torrent of vice, are rescued from ruin, and have found an asylum from danger, and friends to cover their defenceless heads. Some of them, of low and depraved connections, have not only become useful teachers in the schools, but consistent professors of Christianity."

From the Boston Recorder.
THE SABBATH BREAKER.

There, said I, when the bell commenced tolling, the hour for going to church has come. To day I will visit the the house of my God, and worship him in his earthly courts, humbly praying, that when I have done with Sabbaths here, I may spend an eternal Sabbath in Heaven, in celebrating the praises of my God. L—, thought otherwise. The Sabbath was to him a burden. He rode to a neighboring town, where Zion was in desolation, her walls broken down, and no minister prayed between the porch and the altar, saying "spare, O spare thy people." In such a place he spent the day. He spent it stupifying his senses by an immoderate use of spirituous liquors. God's eye was upon him through all the debaucheries of the day. When on his return, he had come within a few rods of his father's house, his horse started, threw him from the carriage, and dashed him against a post of the door-yard. He revived in the course of the evening, and after a confinement of a few weeks, he returned to his former course of life.

"Remember the Sabbath day to keep it holy." saith the Lord. But how many spend the sacred hours,

not only neglecting things that ought to be done, but doing things that ought not to be done. Against the Sabbath breaker all these things will be brought in judgment. Now God warns him of his danger, and often in his anger sends calamities upon bold offenders, teaching them the error of their ways.

Sabbath-breaking is a crying sin against New England. The Almighty is frequently showing his disapprobation of the conduct of those who forget his Sabbath. Shall not Christians show their disapprobation also, lest it be said to them, "he that gathereth not with me scattereth abroad." We read in almost every paper, the death of some one, while in the act of profaning the Sabbath.—That these awful dispensations may be sanctified to the spiritual welfare of those who forget the Lord's day, is the prayer of
MENTOR.

[The above subject should be meditated on by many in Carlisle. "Let us take a walk," is the solicitations of many of our neighbors. The lanes and suburbs, the banks of the Letart and Conodoguinet, and the corners of the public square, are the most conspicuous places of resort; nor are our bar-rooms and tavern doors unoccupied by those who would wish to pass away the Sabbath as a dream. When we consider the many religious institutions we have among us, and the little influence in this very essential respect they exert over this description of the community, we are forcibly led to the truth of the remark,—that the heart of man is impenetrable by any thing short of Divine Grace. We are sorry to learn, that many, who are themselves *very conscientious in the observance of the Sabbath*; does nevertheless, permit their own children and their apprentices and domestics, to rove where best their pleased! How can they reconcile so palpable a contradiction? It is difficult, on a fine Sabbath day to pass the public square, in consequence of the motley crowd which barricades the foot-ways. Remember, "The seventh is the Sabbath of the Lord thy God." See that all respect it.

CARLISLE, MAY 16.

Sabbath School Repository.

The above publication was noticed in the Miscellany, page 220. Since that time we have received a number of the work. If we be allowed to judge of the utility and good effect it is calculated to produce, from the sample before us, we cannot but say, that it should be in the hands of every teacher. Many things contained in it, are well suited to be read in Sabbath schools. A teacher could not better employ a few moments of his time than by reading some extract from such a publication. The address, which we take from it, (page 263) would no doubt edify and instruct the children of Sabbath schools.

We would take the liberty, for the benefit of the publication, to state, that it is not printed for the emolument of an individual; but for the purpose of collecting and giving publicity to the numerous facts relative to these institutions. The price is so low that it will but barely support itself. As there is no such publication circulated in this borough, it is very probable a considerable number, if an opportunity should offer, would become patrons; hence to ascertain this, we propose to open a subscription paper at this office, to ascertain the fact. If ten subscribers be obtained, the work can be procured to each individual at *fifty cents* per volume. There are *five* Sabbath schools in this borough, in which are engaged, at least 30 teachers. We are led to believe, that out of so many, *ten* could be procured, without including any of the friends of those institutions not engaged as teachers. The Repository can be seen at this office, by persons wishing to subscribe.

Mission among the Ottawas.

The Pittsburg Rec. of the 9th inst. contains a letter from a gentleman in Waynesfield, O. dated March 15; from which we learn,—that the mission located among the Ottawa Indians, were prosecuting their labors with harmony and union, under the smiles and good wishes of the Indians—That the school, lately established, was in a prosperous condition—That the scholars were making rapid progress in learning, and were much delighted with

their situation. The following letter from the same source, breathes some rational and very just expressions, such as must naturally flow from the heart of a christian, on visiting such an interesting spot. This note is dated 16th April.

“When I turn my eyes towards the Station, I behold a scene which affords many pleasing anticipations. I am much strengthened in my hopes that this Missionary Station will be the birth-place of many poor benighted spirits, who shall be heirs of the grace of life. I have lately visited the Station, and find the children continue to learn.—Those children, who were entirely wild, just from the woods, and knew not a single letter in the alphabet, can now read in easy lessons, understand something of the chapters which are read morning and evening, and answer questions with surprising intelligence and propriety. The number of Indian children has increased to 12, and large additions are daily expected.—Dear sir, come and see the Lord answering your prayers, and those of the real members of Christ.”

Death of Africaner and his Father.

Our readers will no doubt recognize this celebrated Hotentot, a short account of whom was published in the Miscellany, page 166. Mr. Moffat in his journal thus writes concerning his death:—

“I have received a letter from Younker, a pious youth, who says, My grandfather old Africaner, has left me, and died in the Lord; also my dear father *Christian Africaner*; the chief, has left me, and died in the Lord. I have lost my grandfather, and father, and my teacher, (meaning Mr. Moffat who formerly resided at Africaner's kraal.) Thus I am deprived of parents.” You may easily conceive of the mingled emotions I felt on receiving this intelligence. It naturally occurred to my mind to wish I had been present to

have witnessed his departure to the mansions of the redeemed. I feel as if deprived of a near relation, especially when I call to mind the happy hours I spent in his company, performing the delightful task of infusing into his growing understanding the doctrines of redemption."

Baptist Mission at Jamaica, (W. In.)

Mr. Coultart states several affecting anecdotes of the negroes. The following is one of the most interesting; and shows how highly they value religious privileges:—

A slave wished his owner to give him permission to attend with God's people to pray; his answer was, "No, I will rather sell you to any one who will buy you." "Will you," said he, "suffer me to buy myself free, if I can?" "If you do, you shall pay dearly for your freedom: and as you are going to pray, 250*l.* is your price." The common price for a slave, if a good servant, is 140*l.*—"Well, massa, it is a great deal of money, but I must pray; if God will help me, I will try and pay you?" He has been a long time working hard; and at last sold all himself and wife had, except his blanket, to purchase liberty to pray in public, or, in other words to meet with those who love Jesus Christ!

For the Miscellany.

SOCIAL MEETINGS.

MESSRS. EDITORS—Social meetings are the most edifying institutions of the christian religion. It is true, in the Public preaching of the word, many advantages arise, which cannot in any other way be provided for. There the way-worn traveller, who is fatigued and almost tired out with the buffeting of Satan, can inhale many sweet drougths of Grace. There he sips many a dew drop from this bounteous source which enables him to resume his journey rejoicing;—

which enables him again to gird on the armor of the cross and stand forth against his enemies. Yet, the social meetings appear to be so suitable for the edification of growing Christians.—There

"They often meet to seek his face,
And tell what he hath done;
They sing of free and sov'reign grace
Thro' his beloved son."

The truth of the assertion, that social meetings are calculated to edify, is beautifully metaphorized in the holy Scriptures—"As iron sharpeneth iron, so does the face of a man that of his friend." Is the christian tossed on the billows of adversity? there he finds, by the simple recital of a brother, that he is not alone. Is he striving under doubts and fears? here the encouragement of a brother soothes his bleeding heart. If any are disposed to sing hallelujahs to God for his attainments of Grace, then he can mingle heart with heart, in the general jubilee. Thus, let what may be the state of the christian's mind, he there finds a cordial; or if he is uplifted by grace, he can there praise God for his mercies.

Not long since, I was directed, by observing a numerous crowd of people resorting to a retired building, to follow, and was agreeably surprised to find myself as I entered, surrounded by a numerous assembly of *Christians* who had left the bustle of the world, to seek the "Preparation of the heart," in order to meet their common Lord, in the ordinance of his Supper! For a while, all was silence, except occasionally a heavy sigh breaking in upon the general stillness. Each seemed to love the peaceful moment, and to drink deep in the fountain of Grace. All seemed to hold in pleasant anticipation, the moments just approaching. At length an aged father moved towards the table, on which was placed the Bible and the hymn-book; The

exercises were solemn and well suited to the occasion. Three times they addressed the throne of grace; three times they sung unto their common Lord; and read his precious word. After these exercises were over, the ancient fathers admonished and instructed the sucklings of the flock. They urged on the minds of those present several important duties necessary to be observed at the important season; the importance of being constant in prayer—the necessity of God's spirit to add to their genuine communion.—They also requested those present to intreat the prayer-hearing God to send forth several bounteous blessings which were particularized; among which was a revival of religion,—and a revival not confined to any particular church, but a universal in-gathering of souls from the world to every *Christian* church.

I love to spend an hour in such divine communion! I do think the christian can, in such meetings, receive some delicious foretastes of heaven. Who is the professor, that would not countenance them? The apostle exhorts us that we “neglect not the assembling of ourselves together, as the manner of some is;” and our Saviour assures us that “where two or three meet in his name he will be in their midst.” The psalmist would rather spend one day in such exercises than a thousand in tents of sin. Let not then, the Christian despise the humble means, to find and hold converse with his God.

SUMMARY.

The first number of the “Monitor,” printed in Columbia, Lancaster county, has been received at this office.

The Treasurer of the United Foreign Mission Society acknowledges the receipt of 1175 dols. and 7 cents, for the month of April, 1823.

The General Assembly of the Presbyterian Church in the United States, were to meet at Philadelphia on the 15th inst.

Baltimore Conference.—The appointments of the Methodist Conference lately convened in Baltimore, we observe, has been communicated for the Volunteer; from which we learn that the following persons are stationed in the

CARLISLE DISTRICT.

John Davis, Presiding Elder.

Carlisle Circuit—M. Pierce, J. N. Stuart.

Carlisle—John Bear.

Harford—Asa Shinn, J. L. Gibbons.

York—Jacob Larkin.

Great Falls—E. Mathews, J. T. Dorsey.

Chambersburg—R. S. Vinton.

Frederick Circuit—B. Waugh, W. C. Pool.

Hagerstown Cir.—J. M. Hanson, S. Clarke.

FOREIGN.

By the Boston Recorder of the 10th inst. we have received several items of foreign news. For the satisfaction of our readers, many of whom we presume, take an interest in the dispute between France and Spain, we cull the following particulars. The dates are Liverpool to the 25th, and London to the 23d of March.

It was stated in the British House of Lords that scarcely a hope remained of preserving peace, but war was not absolutely certain. The Duke d'Angouleme had left Paris for the army of the Pyranes, and a bridge of boats was in readiness to throw across the Bidasso for the passage of troops. The King and Queen were both severely indisposed. The Emperor of Russia, it is said, has declared himself satisfied with the course which France is pursuing with regard to Spain. The King of France has cashiered serjeant Mercier for disobeying the orders of a superior officer, and not laying violent hands on M. Manuel in the Chamber of Deputies.

Spanish Preparations.—The London Morning Chronicle, states, that the whole of the conscripts last voted by the Cortes have been furnished by the Provinces, armed, clothed and accoutered without a single exception and within 20 days. The Spaniards

are confident; they know that their army trebles the French, and while the French are marching to Madrid, they will march an army towards France, both in hopes of gaining converts—the one against liberty, the other in favor of it. Spain has now 200,000 men in arms. Their spirit is excellent, and they do not hesitate to say that the French army can command no more than the ground on which it stands.

—
For the Miscellany.

SONNET.

The tempest wild frowns on the flowers of spring,
And rude destruction rides the swelling blast.
Why shrinks the sinner from the storm aghast?
JEHOVAH rushes on the whirlwind's wing.—
The ocean sleeps. The storm has hurried past,
And in it's stead are breezes whispering.—
What lights with joy the Christian's cheerful eye,
Which upward now in thankfulness is cast?
Lo! as the dark'ning tempests swiftly fly,
JEHOVAH smiles in yonder azure sky.

JUBAL.

—
From the Rel. Intelligencer.

THE CHILD'S PRAYER.

Holy Jesus, children's Friend,
Listen to an infant's cry;
To my simple prayer attend,
Bless me from thy throne on high.
Folly dwells within my heart,
Wisdom from above is given;
Saviour, early grace impart,
Lead me in the way to heaven.
Thou art, Lord the "living way,"
To this path of life I flee;
Mercy's call I would obey,
And resign my soul to thee.
Make me humble, gentle, mild,
Let my conduct always prove,
That I am become thy child,
Sharing in thy richest love.
As in stature, so in grace,
May I grow in faith and love,
Till I rise to see thy face,
In the world of joy above.

Those of our subscribers who did not receive the last number as early as usual are informed that we were disappointed in getting paper; hence its late appearance.

OBITUARY.

Departed this life on Tuesday the 13th inst., WILLIAM SCUDDER, A. B. teacher of the Grammar School connected with Dickinson College, in the 22d year of his age. His short illness was borne with patience & Christian resignation. He was a young man of the first respectability, both as respects character and talents. By this dispensation of Providence, his parents have been bereaved of an affectionate son, and society of an intelligent and useful citizen.

Truly is this passage verified, "In the midst of life we are in death." This melancholy event affords a solemn warning to every person, but especially to the young, to prepare for death and for eternity.

—
From the Volunteer.

DIED—Of a lingering illness, on the 29th ult. Mr. ROBERT L. PIPER, of Big Spring, in the 25th year of his age. In the death of this young man, society has lost a valuable and promising member. In his manners pleasing, affable, engaging, mild and unassuming; in his moral deportment, he furnished an example to youth worthy of imitation. During his illness he evinced the most patient resignation to the will of his Creator. As his dissolution approached, it appeared to bring no terror with it to his mind; calm, collected, and resigned to his fate, he seemed to pass through "the dark and shady vale of death" leaning on his *Redeemer*, through the merits of whose blood he hoped to be made a partaker "of an inheritance incorruptible and eternal in the Heavens." By an affectionate family, and a large circle of acquaintances, to whom he was endeared, his memory will long be gratefully cherished.

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